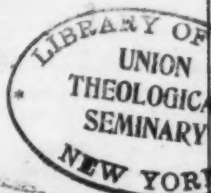


THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

ARCHBISHOP HAYES AND
ALLEGIANCE
THE "AMERICANISM" OF
CARDINAL GIBBONS

M A Y
1921



331 West 57th Street,
New York City.

MAY 16 1921

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

BOARD OF TRUSTEES:

Rev. James Parker, Ph.D., President
Rev. David James Burrell, D.D., LL.D., Secretary
Henry Stewart, Esq., Treasurer
Rev. John Roach Straton, D.D.
Rev. Oscar M. Voorhees, D.D.
Russell Valentine, Esq.
David Greer, Esq.

MANUSCRIPTS: The Editor invites travelers, missionaries and others to send in articles and photographs of a nature suited to the spirit of "The Converted Catholic," especially short descriptive articles and portraits of recently converted Roman Catholic priests and laymen. Manuscripts should be type-written, and should be accompanied by return postage. Although every care is exercised to protect manuscripts and photographs, we cannot be responsible for those lost in the mails; it is wise to keep a copy of all material submitted.

SUBSCRIPTION TERMS: By subscription in the United States and Canada, \$1.50 a year. To Great Britain and Australia, Six Shillings.

REMITTANCES: All remittances should be made by Registered Letter, International Postal Money Order, or Express Order, and not by check or draft, because of the charges against the latter. Make subscription payable to "The Converted Catholic."

EXPIRATIONS: The date of the address label pasted on the wrapper of your copy of the magazine indicates the month and the year of expiration. After you renew your subscription the date is changed; this forms your receipt. If the date remains unchanged notify us at once.

CHANGE OF ADDRESS: When a change of address is ordered, both the old and new address should be given.

AGENTS: Do not subscribe to "The Converted Catholic" through agents unknown to you personally, or you may find yourself defrauded.

CORRESPONDENCE: All communications in connection with "The Converted Catholic" should be addressed to 331 West 57th Street, New York, N. Y., U. S. A.

Entered as Second-class Matter, January 22, 1916, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXVIII

MAY, 1921

No. 5

A New and Curious Priestly Duty

In the Question Box department of the Brooklyn "Tablet" for April 23, 1921, we find the query: "Must a saint's name be given in baptism?" The following is the reply: "According to the new Canon Law, priests should take care that a saint's name be given in Baptism; and if they cannot persuade the parents to give the child a saint's name, they must, when administering the Sacrament, add the name of a saint and write both names in the parish register."

A School Control Bill Passed in Michigan House

A Lansing despatch to "The New York Times," April 22, said: "The Dacey bill, authorizing the Department of Public Instruction to exercise supervision over private, parochial and denominational schools was passed by the House to-day with but nine dissenting votes. Under the terms of the bill, which has been sent to the Senate, the courses of study and qualifications of teachers in parochial schools are placed under the control of the Superintendent of Public Instruction, with provision that the standards set up for the public school system of the State shall be followed."

U. S. Representation at the Vatican

In these days when propaganda is on foot to obtain the sending of an official representative from this Government to the Papal Court, it is opportune to read the report of the speech made by the late Mayor Nathan of Rome, at the Porta Pia, on Sept. 20, 1910, as also the paragraph from an address by Dr. Tipple at Christ's Mission on Oct. 9 of that year. It is well to remember that Pope Benedict XV stands for exactly the same things as did Pope Pius X, and that the

spirit of the paragraph quoted by Dr. Tipple expresses the attitude of the Vatican towards the House of Savoy and the Italian nation to-day. It is to be presumed that few citizens of this country outside of the Pope's "American subjects"—as Cardinal Falconio once described them—would feel any desire to take any step that would even look like giving moral support to the Vatican—if they knew the facts.

Theft of a Statue of the Virgin Mary

In the "New York Herald," April 20, was a Paris cable which said: "Excitement as great as when the Mona Lisa painting disappeared from the Louvre reigns in the Salon National to-day following the discovery of the theft of a bronze statue of the Virgin, considered to be the greatest work of the late Alfred Lenoir. The statue weighed thirty pounds and had been purchased by the priests of Lourdes, who had intended placing it as the central figure in the 'Grotto of Miracles'."

Another Bill Against Liberty of the Press

A press despatch from Lansing, Mich., in the "New York Times," April 13, says that a bill has been introduced in the Legislature by Mr. Welsh, of Grand Rapids. It creates and defines the new crime of "general libel" and provides penalties up to \$1,000 or one year in prison, making each publication a separate offense.

"General libel shall consist in circulation of malicious defamations," the bill states, "either by printing signs or pictures tending to impeach the honesty, integrity, virtue, reputation, character or patriotism of any religious sect, thereby exposing them to public hatred, contempt, ridicule, prejudice or disfavor."

The measure appears to be especially drawn to punish owners of periodicals that print general libels as well as those immediately in charge of the publication. It provides that any agreement to publish such libels shall constitute a conspiracy and that any person responsible for publication of general libels shall be equally guilty with those actually pub-

lishing the libel. The bill is broad in its application, providing for punishment of all persons who participate in the distribution of the periodical containing the general libel. The penalty for distribution is \$1,000. This bill was killed in the Senate April 29.

The Decree "Ne Temere" Illegal in Canada

A matrimonial appeal, raising questions connected with Roman Catholic marriage law, which had been before the Judicial Committee of the Privy Council for seven years, has been finally disposed of by their Lordships, says the "Protestant Alliance Magazine" for March.

The appeal, *Despatie v. Tremblay*, came from Quebec, and arose originally out of an action brought by the husband to nullify the marriage on the ground that as he and his wife, who were Roman Catholics, were cousins, though only in the fourth degree, their marriage was illegal under a Papal decree nearly 700 years old. His suit was successful, the Canadian Court holding that the Civil Code of Quebec upheld the Papal law. Thereupon the respondent appealed to the Privy Council. The appeal was first argued before their Lordships in 1914, but no decision was then arrived at, and it did not again come before the Court till last year. In the meantime the parties had resumed cohabitation and secured a special dispensation of the Roman Church approving the marriage. Endeavors were then made to have the case withdrawn from the Privy Council, but the Protestant minority of Quebec insisted that their Lordships should give a decision on the general question.

Lord Moulton, in delivering judgment, said that under the civil law of Canada there was complete religious liberty, and though a priest had a right to refuse to solemnize a marriage because it was contrary to Roman Catholic law, that did not prevent the parties marrying. There was nothing in the civil code to enable a marriage to be annulled merely because it was objected to by a religious body. The marriage in the present case was legal according to the laws of Canada, and therefore the appeal must be allowed.

DEATH OF REV. HERMES CAVAROCCHI

Rev. Hermes Cavarocchi, organizer and pastor of the Italian Presbyterian Mission which meets at the Second Presbyterian Church in Third Street, Jersey City, died at his home there on Sunday, April 17, of complications following an attack of grip.

The death of Mr. Cavarocchi was sudden, in that he was thought to have recovered from an attack of grip with which he was stricken about five weeks before. He left his bed before he had entirely recovered, however, and was stricken with a more violent attack that caused his death. The pastor's death came as a severe shock to the parishioners of the mission in whose esteem Mr. Cavarocchi, through his tireless service, had won a high place.

Fourteen years ago, Mr. Cavarocchi, with the assistance of the First Presbyterian Church of which Dr. Charles Herr was then pastor, organized an Italian Mission. The Mission started in a store on Newark Avenue, with but few persons in the congregation. The Mission grew so rapidly that soon the meeting room on Newark Avenue was too small. About six years ago the size of the Mission made it necessary to move into rooms in the Second Presbyterian Church building, where meetings have been held ever since.

Mr. Cavarocchi's educational attainments were of such high order that they led to his appointment as professor of Italian in Bloomfield Seminary, Bloomfield, N. J. He held that post until his death.

Mr. Cavarocchi is survived by his widow.

The funeral was held following services in the Second Presbyterian Church April 19. Rev. Alfred J. Sadler, pastor of the First Presbyterian Church, was in charge of the services. Dr. Henry J. Weber, Dean of Bloomfield Seminary; Rev. Dr. Herr, and an Italian clergyman from New York City, made addresses in eulogy of Mr. Cavarocchi. The members of the official boards of the First Presbyterian Church and of the Extension Committee of Jersey City Presbytery attended the funeral services.

In April, 1906, Mr. Cavarocchi, who was then a priest of Rome, was brought to Christ's Mission, soon after his arrival in New York, by a physician of the city, who was a relative. As he was a young man of character and ability, and had obtained from Archbishop Farley the faculties of the archdiocese of New York, he was received into Christ's Mission. His testimonials were of a high order. He was a graduate of the University of Naples, a Doctor of Letters, and for the last six years of his priestly life had been a professor in the Diocesan Seminary of Chieti, Abruzzi. Though a learned man, he was entirely ignorant of the English language, and had only a superficial knowledge of the Bible. To help him to the best advantage the late Father O'Connor arranged for his entrance into the Moody School at Mount Hermon, Mass. Within a month of his arrival there he was able to write a letter in English.

THE CONVERTED CATHOLIC for September of that year contained the following letter written by Mr. Cavarocchi from Mount Hermon:

Dear Dr. O'Connor: Let my first writing in English appear in your much accredited magazine to express all my thankfulness and gratitude toward you and Christ's Mission that received me into the home at a critical time of my life. When I wished to leave the Roman Catholic priesthood, you treated me like a son of yours.

I wish you and the work of Christ's Mission could be more widely known, not only in America and by the numerous readers of THE CONVERTED CATHOLIC, but also in every country of the world; and thus be a diffusion of goodness. The work is highly beneficial to the community; and it is Christian, for it is designed to overcome the Papacy, that bad plant that infests the fields of our Lord and human society, impeding the steps of civilization and progress.

The work of Christ's Mission saves many people from despair and delivers them from the horrible Roman yoke that casts down and stifles the highest ideals of humanity. The work opens the mind to the bright light and truth of the holy Bible, and makes free so many souls from eternal

perdition, and brings them nearer to Jesus. The work, therefore, is worthily esteemed by men, and more and more is accepted by our Heavenly Father who will give you a reward after this life is ended.

He who writes these lines is that priest of Rome whose conversion was announced in *THE CONVERTED CATHOLIC* some months ago, whose words are sincere and pure truth; and if you will pardon him for his imperfect English, he will later write some articles showing what he feels and believes.

My words are insufficient to express my thanks and blessings toward Christ's Mission. I hope to show my gratitude not with words only, because these are often used to hide the thought, but with deeds.

I respect and love Mr. and Mrs. O'Connor like my parents who gave me material life; they gave me eternal life. I was dead, and now I have risen again, and am beginning a new life, that, with God's help, will be spent in serving Him and the cause of Christ while my eyes shall have light. The recollection of the kindness I have received in Christ's Mission shall never depart from my heart.

HERMES CAVAROCCHI.

CARDINAL GIBBONS AND PURGATORY

The writer once asked Father O'Connor whether he thought that men of the stamp of Cardinal Gibbons and Archbishop Ryan, of Philadelphia, really believed the teachings of their Church with regard to such things as Purgatory, "no salvation outside the Church," and other matters in which they have no support from either reason or revelation. Father O'Connor smiled, and with a twinkle in his eye, replied, "Well, we must, of course, suppose that they do." According to the account given by the New York "Tribune's" Baltimore correspondent of Cardinal Gibbons's last hours, his last recorded utterance was: "How different an end from Cardinal Manning's!" We are glad to infer from this remark that the Cardinal's mind was not greatly exercised about the severity of any Purgatorial sufferings into which he was soon likely to pass.

ARCHBISHOP HAYES AND ALLEGIANCE

The "New York Times" of April 4, 1921, contained a report of an address made by Archbishop Hayes, of New York, at the Hippodrome, in this city, on the previous afternoon.

A few days before, the Rev. Leighton Parks, D.D., pastor of St. Bartholomew's Protestant Episcopal Church in this city, had preached a sermon which contained the following passages:

"Not as a religious organization do I speak of it (the Roman Church), but as a political organization. It would keep all its people in a state of perpetual pupillage in order that they may not be led into sin, and as a result the political life of the people must be supervised. It is not as a religious organization I am speaking of it, but as a political organization, and the two have been for a long time intimately connected. * * *

"There are three ways in which, as a political organization, it is showing its influence in the life of the country. In the first place, the education of the youth of the land was the first care of the fathers of this country, and the establishment of the public schools has been the one means that we have had for preventing the severing of the people into classes, and for making a true democracy. That those schools are open to criticism no serious-minded person can doubt, but, with all their faults, they are the one great democratic influence in this land, and would by the priests of the Roman Catholic Church be put out of existence in favor of the parochial schools. Efforts have been made in some of the States to divide the taxes for education pro rata among the different churches. The public schools are spoken of as Godless. Who does not know that it is the Roman Catholic Church which prevents any religious teaching in the schools? * * *

"Inasmuch as the Roman Catholic hierarchy in this country is largely Irish, there is nothing that they more desire than to bring about war between this country and England,

not only on account of an ancient grudge, which may or may not be justified, but because England to-day is the great Protestant country of Europe, as we are the great Protestant country of the Western Hemisphere; and if these two English-speaking peoples can unite for a great and noble cause, then all the things that these men stand for will be swept away. If they are united in a common purpose then that which is the essence of Protestantism—spiritual freedom and the sense of personal responsibility—will influence the religious life of the world. But if these countries can be divided, then, my friends, the Roman Catholic Church will have domination in this land, and the Republic, as we know it, will fail."

The most remarkable sentence in the reply that Archbishop Hayes made to these observations was this: and it was the more singular because the oath taken by every bishop of the Roman Church—and presumably by the Archbishop himself—is by no means "secret," but has been frequently published.

As reported in the "Times," Archbishop Hayes said:

"I have no apology to make for our Catholic education, and I want to say that I speak for the hierarchy of America, men not foreign born, but most of us having been born in America, and **HAVING NO FOREIGN ALLEGIANCE WHATEVER**, only allegiance to our flag and the cross."

The Archbishop did not give any definition of "allegiance," but the Century Dictionary (p. 146) defines the word as meaning "1. The tie or obligation of a subject or citizen to his sovereign or government; the duty of fidelity to a king, government." It then goes on to refer to "natural or implied" allegiance, "express" allegiance, and "local or temporary" allegiance. (It evidently knows nothing about "spiritual" allegiance, because the word is a purely political word and in itself has no meaning outside the political or feudal sphere.)

Now in THE CONVERTED CATHOLIC, May, 1889, The Oath of Roman Catholic Bishops is printed in full, the Latin and

English texts being printed side by side. It contains the following clauses, among others. One reads: (Capitals ours)

"Papatum Romanum, et Regalia sancti Petri, adjutor eis ero ad retinendum et defendendum, salvo meo ordine, contra omnem hominem."

"I shall help them to retain and defend the Roman Papacy and the ROYALTIES of St. Peter against all men, saving my own order."

The word here translated "Royalties" we have seen rendered "regalities," and "temporalities"—this last in the Liverpool "Catholic Times" (Dec., 1911) in the version of the oath taken by "the Cardinals"—Bourne, Farley, O'Connell and Falconio, in that year.

Another reads:

"Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo; nec de novo infeudabo, vel aliquo modo alienabo, etiam cum consensu Capituli Ecclesiæ meæ; inconsulto Romano Pontifice."

"I shall neither sell, give, mortgage, ENFEOFF anew, nor any way alienate the possessions that belong to my table, even with the consent of the chapter of my Church, without consulting the Roman Pontiff."

The word "enfeoff" is a purely secular, feudal term.

In the whole document, the feudal phrase, "our Lord the Pope," appears twice; "our said Lord" three times, and "our Lord and his said successors," once.

A feudal document written in feudal terms throughout.

On Saturday, September 21, 1918, the Brooklyn "Tablet" contained an editorial tribute to the late Cardinal Farley, the second paragraph of which read thus:

"Of the lowly born, he rose to great heights of ecclesiastical power. Serving BOTH KING and GOD, he could lay down the reins of government in tranquility of soul with no self-reproach, as was the tragic, poignant grief of Woolsey [sic]." (Capitals ours.)

What "King" did Cardinal Farley serve if the Sovereign Pontiff were not meant? By no stretch of imagination could that term be intended to apply to the President of the United

States. The allusion to Cardinal Wolsey, of course, refers to his words: "Had I but served God as faithfully as I have served my King (Henry VIII), He would not have deserted me in my extremity."

And "The Sunday Visitor" (Huntington, Ind.) April 10, 1921, says of Cardinal Gibbons: "Speaking to Archbishop Bonzano, the Apostolic Delegate, he said: 'Please give to the Holy Father my message of allegiance. Tell him I am glad it is not he who is going instead of me. His death would be a calamity to the Church, for he is much needed in these times'."

In the hour of death the Cardinal remembered the terms of the feudal oath he had taken to his feudal "Lord the Pope," and couched the first sentence of his last message to his feudal lord in correct feudal terms.

In the light of all the foregoing, the statement of Archbishop Hayes that the members of the Papal hierarchy here have no allegiance **WHATEVER** outside of the United States, presents a somewhat curious appearance.

When His Excellency Hon. Arturo Alessandro Palma, president-elect of Chili, was presented with a copy of the Bible last September, he is reported to have expressed the following sentiments, which have given hope to all progressive citizens of the republic.

"I am a genuine Christian. I believe in the teachings of Christ. I drink water from the pure fountain. I accept the wholesome doctrine of the Bible. This book given me by you, gentlemen, shall not be separated from me; it shall be my guide. I shall know how to value it at its true worth; and, should Congress confirm my election, once I am in the presidential office I shall labor unceasingly for genuine and complete liberty of conscience. I have taken notice of, and hold in high esteem, the cultural and moral work carried on by you throughout the republic, and, if I become President, the doors of the palace shall always be open to you, that I may aid in any labors you undertake."

PRESIDENT HARDING ON TWO REVOLUTIONS

On April 19, 1921, President Harding delivered an excellent speech in Central Park, New York, upon the occasion of the acceptance by the City of New York of a statue of Simon Bolivar, the South American Liberator, presented to it by the Republic of Venezuela.

The particular sentences which are quoted here show that the President has so studied the history of the nations as to fully realize the effects of the baneful influence of Rome Rule over nations and peoples; and his comparison of the relatively slight grievances suffered by the enlightened subjects of a Protestant government as contrasted with the conditions existing among the unfortunate peoples exploited by conquerors who took both their politics and their religion from Rome, shows that he thoroughly understands that the differences between North America and the Southern Continent—even to-day—have their roots in the fundamental differences between Protestantism and Papalism.

The passage to which we refer contained these paragraphs:

"The struggles for independence in North and South America had differing backgrounds. The colonies north of the Rio Grande had developed under liberal institutions. They had enjoyed a large measure of autonomy and self-direction. Their grievances against European domination were small compared to the grievances of the South American colonies. North American colonies revolted against the exasperating assumption of a reactionary king. South America against the tyrannies of a vicious, despotic, perpetual and self-perpetuating system. Where the North American colonies were irked by minor impositions, those of the southern continent lived under a grinding oppression that sought to extract every particle of wealth that could be taken without literally destroying the capacity to produce more.

"The South American revolution was a desperate attempt to escape at whatever cost from a state of intolerable, unlivable oppression."

Even to-day, the South American peoples are so much

under the rule of the priests of Rome that conditions exist in every country that would not be knowingly tolerated in this nation, though in many communities here priestcraft proves itself to be the enemy of the unfortunate people whom it keeps in ignorance and superstition to the extent of its power.

It is related of Queen Victoria that in reply to a question from an African chief as to what was the real cause of England's power as a nation, she said: "The Bible is the source of England's greatness."

All evangelical Christians will agree to the proposition that the greatest need of all the South American peoples to-day is the OPEN BIBLE.

PAPAL CENSORSHIP IN PUBLIC INSTITUTIONS

In the Introduction to a valuable work, "Roman Catholicism Analyzed," (\$1.50 net) which can be obtained from this office, Bishop William Burt, of the Methodist Episcopal Church, says: "There has been a persistent and quite thorough censorship on the part of the Roman authorities in this country over a considerable portion of the public press, on the books selected for our public libraries and the text books for our public schools. The result is a lamentable ignorance on the part of our American people of the principles and teachings of the Roman Catholic Church. The people, however, are now awakening out of their long sleep and are anxious to know the whole truth. We have never before seen such eagerness on the part of the people to be informed on this subject as now." There can be no doubt that the Bishop is correct, and that the ungodly political Apostolate of Hate conducted by the Papal hierarchy against Great Britain, with its tacit approval of the assassinations and other forms of crime on the part of Sinn Feiners that have created the present conditions in Ireland, has made many people see that the Roman Church is not merely another "denomination" like those of Protestantism. If every subscriber would get only one new subscription for us every month, the area of accurate information would be greatly extended.

SENA VETUS CIVITAS VIRGINIS**(Siena, the Old City of the Virgin)**

In our last issue we noted the destruction wrought by fire in the Santa Casa (Holy House) at Loreto, Italy, which is said to have been the residence of Christ and his Mother and Joseph at Nazareth, and to have been transported bodily by angels to Loreto. As the United States has been placed under the special protection of the Blessed Virgin by the Roman hierarchy, the fact that she proved unable to protect her shrine at Loreto from fire is not entirely without interest. According to the letter in the Brooklyn Tablet (April 2, 1921) from Alfonso Maria, Bishop of Loreto and Recanti, Vicar-Apostolic of the Holy House, "the greatest misfortune is the total destruction by fire of the venerated statue of the Blessed Virgin, which already had been carried away to Paris in 1797 by the troops of Napoleon, and restored in 1802." The Bishop, in no way dismayed by the lack of supernatural power from any source to preserve the "venerated statue," calmly goes on to say: "The Madonna of Loreto has, and always will be [sic] the celestial patroness of aviators, the object of the most devoted homage of aerial navigators and of the faithful of the whole world." That remains to be seen.

But the history of an Italian city—Siena—affords a far more interesting record of failure on the part of the Virgin Mary to protect and preserve a city that calls itself "Sena Vetus Civitas Virginis (Siena, the Old Commonwealth of the Virgin)." It is found in a work entitled "Our Lady of August and the Palio of Siena," by William Heywood. Siena. Enrico Forrini, publisher, 1899. It is a work of 250 pages, and is full of stirring historical incidents written in a light, vivacious way, by one who, though not a Catholic, writes in a sympathetic vein that suggests little or no realization of how far from New Testament Christianity is the cult whose practical working out in bloodshed and other forms of evil he describes with such an able and amiable pen.

On p. 94 we read, concerning the siege of Siena by Charles V and Cosimo de' Medici, of Florence, in 1555, that during its last days "the people turned yet once more to the Ma-

donna, and, on the 24th of March, again dedicated to her their city and its contado according to the ancient ritual [presumably that described below]. But, angered, as some said, by the merciless expulsion of the non-combatants—*'le bocchi inutile'*—Our Lady refused to hearken, and little more than a month later the end came—and the Republic of Siena was no more."

In the year 1260 it appears that the citizens of Siena performed a solemn act of dedication to the Blessed Virgin, whereby "they constituted themselves her vassals and her the suzerain of their commune and of its contado."

The occasion was one of peril. On September 2 the Council of the heads of State [city] were in session in the Church of San Cristofano, when envoys from Florence entered the building with a demand that the city should be dismantled and its wall destroyed: that the Florentines purposed to virtually take possession of the place and build a strong fortress at Camporegi; failure to comply with this demand would mean a siege by the Florentine army and destruction at its hands. An immediate reply was demanded.

The Siena Council replied that they would give the heads of the Florentine Commune "an answer face to face," and the envoys immediately went to the camp of the Florentine army near Montaperto.

The citizens were greatly agitated, as they might well be, for in five battles they had previously been routed, and in addition their contado had been overrun and devastated.

The governing body, "as if inspired by God," met and elected a syndic—"a man of perfect and good life," named Buonaguida Lucari; and he was invested with full powers "to give, grant, sell and pledge Siena and its contado as to him might seem advisable."

Meantime the Bishop had summoned all the priests, canons, monks and all the religious orders to the Church of the Duomo. He told these in his discourse that they must pray to God and the Virgin Mary and all the saints for preservation from the fury of the Florentines, and then he commanded every man to go in procession, barefooted,

through the Duomo, singing psalms and spiritual songs with litanies and many prayers.

While this was going on the new syndic rose, in the Church of San Cristofano, and said: "As you, Signori of Siena, know, we have prayed the protection of King Manfred [of Sicily]; now, it appears to me that we should give ourselves, our goods and our persons, the city and the contado, to the Queen of Life Eternal; that is to Our Lady Mother, the Virgin Mary. To make this gift may it please you all to bear me company." He then stripped himself to his shirt, put a rope round his neck and proceeded to the Duomo, barefooted and bareheaded. As he went, he repeated over and over: "Glorious Virgin Mary, Queen of Heaven, aid us in our great need, that we may be delivered out of the hands of our enemies, the Florentines—those lions who wish to devour us," and the people said "Madonna, Queen of Heaven, we entreat thy compassion." Buonaguida reached the Duomo just as the Bishop began to sing "Te Deum Laudamus." Then the Bishop turned and met the procession headed by the syndic and each man made reverence. Then the two men "went to the altar before Our Mother the Virgin Mary and kneeled down with great crying and continual tears." After a time the syndic rose and said: Gracious Virgin, Queen of Heaven, mother of sinners, to thee I, a miserable sinner, give, grant and recommend (*ti do e dono e raccomando*) this city and contado of Siena." He then went on to ask her acceptance of the gift and for protection from the Florentines.

After further impressive observances, the syndic returned to San Cristofano, and "nearly all night long the people thronged to confess and to make peace one with the other."

The next day the Sieneſe army marched out to attack the Florentines, who were defeated with great slaughter. "So great were the piles of men and of horses that it was difficult to pass them to smite what remained of the enemy. And the blood stood ankle deep as if it were a lake!" No quarter was given to those who wished to surrender as prisoners, and "worse was their fate who prayed for mercy than theirs who died fighting." Later, however, it was decided to accept surrender and 20,000 prisoners were taken.

(To be continued.)

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me."—John 5: 39.

THE TREASURE OF "THE KINGDOM OF GOD"

For lo, the Kingdom of God is within you.—Luke xvii, 21.

For the Kingdom of God is not meat and drink; but justice ["righteousness" in King James Version] and peace, and joy in the Holy Ghost.—Romans xiv, 17.

The Kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.—Matthew xiii, 44.

Again the Kingdom of heaven is like to a merchant seeking goodly pearls.

Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.—Matthew xiii, 44, 45.

Considering the number of passages contained in the Bible that refer to the joy and happiness of those who put God first in their lives, it is strange that there should be so widespread an idea that "religion" and the worship of God are gloomy and calculated to depress the spirits, and that a Sunday spent in anything like accordance with the Divine commandment given to Moses must be "blue" and characterized by, well, unhappiness, to put it mildly.

The plain fact is, that God's will for you is that YOUR life should be filled with "peace and joy in the Holy Ghost."

If you do not ENJOY your religion, one of two things is true: either you have not the right KIND of religion, or, having the right kind of religion, you have not ENOUGH of it.

Among so-called "Protestants" the latter class is very numerous. They have, in the main, the right KIND of religion in so far as a measure of personal faith in Christ as their Saviour and as having atoned, by His death, for their sins, goes. They also accept the authority of the Scriptures sufficiently to deny themselves—more or less unwillingly—certain of the "pleasures" of "the world," but that is about as far as their religious experience goes. If they had more of that religion they would find it no hardship at all to obey the wise admonition of St. Paul: "Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing"; and they would never think of asking the authorities of their Church to relax the rules of their denominational discipline to allow of dancing, card playing and other forms of amusement indulged in by those whose practical religion of any kind (measured by New Testament standards) is a negligible quantity.

One of the principal reasons why there are so many Roman Catholics in this country is because so few "Protestants" enjoy their religion enough to talk about it and recommend it to their Catholic friends and neighbors, because of the peace and joy in the Holy Ghost that is so great a blessing to them in their daily lives.

By the same token, one reason why there are so many "Protestants" is because the people outside the Roman Church do not see that those inside it are any happier than they are. And, indeed, in some respects, the Catholics are worse off, almost, than themselves. As the general run of people understand it (without studying Roman theology), for example, you may be a faithful observer of all the commandments of the Church all your life, and go through all the prescribed forms and ceremonies, and at the end of it all, the best the Church has to offer is an indefinite stay in Purgatory, which is represented to be only about one degree better than Hell itself.

Again, to those people who are made uncomfortable—at certain times, anyway—by a sense of sin, the Roman Church teaches nothing of the "forgiveness of sins" once and for

all; but for the most pious Catholic and the most devoted priest himself, life is one continuous series of confession and absolution, the penitent never delivered from either the guilt or dominion of sin, though living all the time under a sense of condemnation because of it.

Without going into any other matters, these are sufficient to show how hard it must be for any Roman Catholics to really ENJOY their religion.

Yet it is very evident from the two parables of our Lord quoted above, that "the Kingdom of Heaven" is something very, very good, indeed, and also something that He meant all the Catholic people to enjoy. For He is no respecter of persons, and He is just as anxious that those who believe the Pope to be the Vicar of Christ should have, in their lives, every day, peace and joy in the Holy Ghost, as the followers of Luther, Calvin, Knox or John Wesley.

It may be noted, in reading the two parables quoted above, that while they are alike in that each man described sold all that he had to buy the precious object of his desire, the first came upon it without looking for it, while the second was seeking just some such jewel, when he first saw "the pearl of great price."

Perhaps the Salvation Army offers the greatest number of examples of persons of the first kind—largely due to its open-air work. A man is walking along the street, with no thought of God or of religion of any kind in his mind, when he hears the sound of a drum or the notes (not always in very good tune) of a cornet. At the next corner he comes upon a crowd listening to a man standing in the roadway. He says something like this: "I am glad to tell you that I know what the salvation of God is, and that it has completely changed my life. Up to five years ago I was in bondage to drink, and found my pleasure at the theatre, at the card table and at the race-track. But none of those things ever gave me any peace of soul or made me any better off. But one day I heard a man say that I could be saved, then and there, from all that I knew to be wrong, and that Jesus Christ was able not only to forgive all the sins of my past life, but

to deliver me from the dominion of sin every day and from the power of everything that had brought evil into my life. I put the matter to the test, made a complete surrender of myself to God, and from that day to this, amid many trials and sorrows and temptations, I have enjoyed the peace of God that passeth all understanding."

The man who hears a testimony like this for the first time cannot fail to be impressed with it, as telling him of a very good thing, especially if the speaker's manner backs up his assertion. He feels—for the first time in his life, perhaps—that he would be very glad to be "saved" from certain things against which he has fought for years in his own strength, with only a moderate degree of success.

* He has suddenly come upon a "treasure" for which he was not looking.

Like the man described in the parable he "sells all that he has," cuts loose from all that he feels to be evil, makes a complete surrender of himself to God, and obtains the "treasure"—a religion that he ENJOYS to the day of his death.

(To be continued.)

NOTE.—The writer of these papers was for fifteen years an officer on the Headquarters Staff of the Salvation Army (including a term on the Staff of the International Training Homes in London) the time being about equally divided between London and New York. Never having held any strong denominational views, he writes with a freedom from "sectarian" bias—as a man to men—that could not be expected from one brought up in one of the so-called Protestant "churches."

King Alexander of Greece, who died last October, probably did less for his people politically than did his father and grandfather, but it was during his reign that the New Testament in modern Greek was allowed entrance into Greece. This had been a forbidden book; and only a few copies have been smuggled in by Greeks returning from the United States. An eagerness for the forbidden book has developed; and although the constitution forbidding Scripture circulation still stands, thousands of copies have been sold in Athens and groups for Bible study formed.—Christian Advocate.

DEATH OF A FORMER MAYOR OF ROME

On Saturday, April 9, Ernesto Nathan, former Mayor of Rome, died in that city at the age of 75, of heart failure, resulting from a disease contracted while fighting as a volunteer during the war in a mountainous country. He was elected mayor in 1907, and was the first Jewish mayor of the Eternal City. He was always a precedent smasher who stood for progress whether it meant treading on Roman traditions or not, and the real modernizing of Rome began under his administration, his progressive ideas arousing great resentment among the conservative element. He had been elected by a fusion of Democrats, Moderate Socialists and Progressive Republicans, and during the six years that he was mayor Rome became the owner of its car lines, abolished the notorious slums of Trastevere and waged a vigorous fight for better sanitation along up-to-date and scientific lines. The result of these reform measures was shown in the big decrease in the city's death rate.

Signor Nathan visited this country in 1914 as personal representative of the King of Italy at the San Francisco Exposition.

In addition to his achievements for the good of Rome and of Italy, he rendered a distinct service to the whole world by a speech he delivered on September 20, 1910, at the Porta Pia, at the annual celebration of the entry of the Italian troops into Rome, and the overthrow of the Temporal Power of the Pope in 1870. This speech created a sensation in itself, which was intensified by an angry retort from Pope Pius X two days later.

In these days in this country, when a "Protestant" ministerial body adopts a resolution of regret because of the death of one cardinal, and some Philadelphia "Protestants" are reported as taking part in a public welcome to another, it may be well to set forth once more what Mayor Nathan said about the Vatican, as an institution, reminding our readers that both Mayor Nathan and his hearers really knew the Vatican and its actual works at short range.

As narrated in *THE CONVERTED CATHOLIC*, Nov., 1910,

Mayor Nathan began by saying that he did not speak only in the name of Rome, but in that of the entire province, both being united in their endeavors to realize the aspirations of the people. There was, however, another Rome, a prototype of the past, within whose walls thought was compressed into such narrow limits that it was feared contact with the free air would reduce it to dust, like the mummies of ancient Egypt. From within those walls (the Vatican) had come forth an order to banish from the seminaries all papers and periodicals, and a decree condemning the Christian Democracy (Italian), the Sillonists (French), the Modernists (of several countries) and all those who have sought to reconcile the Catholic faith with the intellect and the heart. "Like cosmic matter in dissolution, that city (of the Vatican) at the foot of the Janiculum is the fragment of an extinct sun launched into the orbit of the contemporary world."

After referring to the last year of the Papal sovereignty (1870), the loss of the Temporal Power, the Vatican Council, and the promulgation of the dogma of Papal Infallibility, Mayor Nathan said:

"That was the inversion of the Biblical revelation of the Son of God made man on the earth; here was the son of man (the 'infallible' Pope) made God on the earth. That 'infallibility' was manifesting itself to-day in the ignorance of the 'faithful,' who, on the appearance of cholera, carried votive offerings to the statue of the Virgin, destroyed the disinfectants, and violently opposed sanitary measures prescribed for them."

Following another allusion to the Vatican Council of 1870, the mayor said: "In the Rome of former times there were not churches enough for the people to pray in, while they called in vain for schools. To-day there is a superabundance of churches, and the number of schools is ever increasing! That, citizens of Rome, is the significance of the great change that has been wrought! No one church; no one school; but enlightened knowledge and freedom of conscience for every faith! That is the significance of the Rome of our own times!"

Bursts of applause frequently interrupted the speech, and

at its conclusion the mayor received an enthusiastic ovation.

This speech infuriated Pope Pius X, and on the 22nd he addressed a personal letter to Cardinal Respighi, the Vicar or parish priest of Rome, in which he expressed his indignation at being "publicly insulted by the Mayor of Rome recalling the anniversary of the day on which the sacred rights of the Pontifical Sovereignty were trampled upon; and the said mayor had dared to revile the doctrines of the Catholic faith, the Vicar of Christ, and the Church itself."

The Pope further said in his letter, which he called a "protest": "Speaking in the name of Rome, which should be the peaceful home of the Sovereign Pontiff, Mayor Nathan aimed directly at Our spiritual jurisdiction, denouncing with impunity and to the public contempt even the acts of our Apostolic ministry." In conclusion Pope Pius appealed "to the faithful of the whole world" to protect him from "the accumulation of impieties" that he had to bear and "the constant and ever-growing offences" that are hurled at him in his own city, "even by the public authorities."

In passing it may be noted that as the Protestants in Rome form only a negligible percentage—even now—of the whole population, these objectionable acts must have been done by wicked Catholics, showing that the "spiritual ministry" of the Pope, practically uninterrupted for about 1300 years at least (since the time of Siricius, the first Pope), has been a total failure in creating love and respect for the head of their Church.

As soon as the Pope's letter appeared in the press, Mayor Nathan replied in a trenchant and scholarly letter. Among other things he said that the Pope had by his "blunders" rendered still more plain the theme of the speech at the Porta Pia—the contrast between the Rome of the past and the Rome of the present. He proceeded: "I am not the author or inventor of a plan to banish from the schools and seminaries the whole of the daily press, nor have I imagined solemn condemnations of Christian Democracy, the Modernists and Sillonists, and all those who are anxiously seeking the faith which reconciles the intellect and the heart, tradition and evolution, science and religion, nor have I moulded to-

gether dogma, ritual and religion, thus denying the consolation of faith to those who could not blindly submit to the changeable instructions and will of man, nor have I failed in respect for other people's beliefs nor lacked regard for the Pontiff as a man who acts according to the dictates of his conscience."

"If I have offended the law," said the Mayor in conclusion, "I will answer it before the courts; if I have offended in my duty to my office, the citizens must judge me; if I have offended against religion, my tranquil conscience, without any intermediary, will answer before God."

In the same issue of *THE CONVERTED CATHOLIC* is a report of an address delivered at Christ's Mission, October 9, 1910, by the Rev. Bertrand M. Tipple, D.D., then pastor of the American Methodist Church in Rome, in which he said among other things:

"The hostility of the Church (to the Italian Government) is fairly represented in a paragraph I read just before leaving Rome. It is from a Jesuit writer: 'Let us encourage * * * the tumults, the discontent, the red ruin, Socialism, Anarchism, anything which may tear Italy asunder. When the Monarchy of Savoy lies in terror and despair at the feet of the Communist and the incendiary, the House of Savoy will be glad to buy at the price of the Temporal Power the assistance of the Papacy'."

Oklahoma City, April 3.—Three Americanism bills written by the American Legion and passed by the Oklahoma legislature have been signed by Governor Robertson and will become laws on June 25.

One bill provides that the American flag shall be displayed in every school room in the state. All teachers must take an oath of allegiance to the constitution of the United States and the state under the terms of another bill. American history and government are made compulsory studies under the third.

THE "AMERICANISM" OF CARDINAL GIBBONS

Since the death of Cardinal Gibbons, to the mind of the writer have often recurred the words once used by a friend in describing a man holding high office in a certain organization. These were: "He can make black look like white better than any other man in the whole concern."

Nowhere perhaps is the success attained by the late Cardinal Archbishop of Baltimore in this field of endeavor more plainly written than in the daily press of the country and the words of public men both before and since his decease, placing emphasis upon his "Americanism."

In 1886 the Rev. James I. Talbot, D.D., Cathedral of the Holy Cross, Boston, Mass., "edited and compiled" a volume of 512 pages, entitled "Pope Leo XIII. His Life and Letters, from Recent and Authentic Sources." Chapter XXXI is devoted to the career of Cardinal Gibbons, and on pp. 394-5 we find the following anecdote which may be taken as characteristic not only of the man himself, but of the way in which he treated the American people, as a whole, throughout his public life. Dr. Talbot says:

"While Bishop of Richmond he was the defendant in a suit relating to some church property. When he was called to the witness stand, the plaintiff's lawyer, a distinguished legal luminary, who still shines in Richmond, after vain endeavors to involve the witness in contradictions, struck upon a plan which he thought would annoy the bishop. He thereupon questioned Dr. Gibbons's right to the title of Bishop of Richmond, and called on him to prove his claim to the office. The defendant's lawyer, of course, objected to this as irrelevant; but the bishop, with a quiet smile, said he would comply with the request if allowed a half hour to produce the necessary papers. This was allowed. The bishop left the court-room, and returned in twenty minutes with a document which he proceeded to read with great solemnity, all the more solemn as the paper was all in Latin. The plaintiff's lawyer pretended to take notes industriously, bowing his head once in a while as if in acquiescence, and seemingly

perfectly convinced at the end. When the reading was finished, he announced that the Papal bulls just read were entirely satisfactory, at the same time apologizing for his expressed doubts. The next day it leaked out that the bishop, unable to find the Papal bull at his residence, had brought to court and read an essay on Pope Leo the Great, written by one of the ecclesiastical students, and forwarded by the president of the college as a specimen of the young man's skill in Latin composition."

This is the only incident of Cardinal Gibbons's life narrated by Dr. Talbot, but that it may be taken as somewhat characteristic of this "American" prelate of Rome may be inferred that among the priests of his own church he was sometimes described as "Slippery Jim."

On January 22, 1899, Pope Leo XIII addressed a letter to Cardinal Gibbons on "Americanism," which gave the "coup de grace" to a series of efforts that had extended over a number of years on the part of Father Hecker, the founder of the Paulists, Archbishop Ireland, and Archbishop Keane—with perhaps a measure of good faith on their part—to try to adapt Papal autocratic theocracy to American Protestant democracy; or perhaps it would be more correct to say to try to make it look less repulsive to American Protestants than it would be if presented to them in accordance with the facts. In regard to this letter, Father O'Connor wrote to the Cardinal in *THE CONVERTED CATHOLIC*, April, 1899: "The Jesuits have triumphed, and you, as the head of the liberal party in this country, have been defeated; and with you Archbishops Ireland and Keane and the Paulist fathers descend into the valley of humiliation. There are no other "liberals" in this country. * * * You tried to make the American people believe that the Roman Catholic Church in the United States could be different from what it is in Europe, South America, Cuba, Porto Rico, the Philippine Islands and other countries where ignorance, superstition and pagan practices are its chief characteristics. * * * But the Pope says it is the same religion all the world over, and what he says is infallibly true according to the teaching of your Church.

Indeed no one knows better than you, Cardinal, that Romanism is always and everywhere "*semper eadem*"—the same in doctrine and the same in practice wherever it could execute its decrees."

In his letter to the Cardinal Pope Leo XIII has this to say with regard to liberty of opinion or investigation or of conscience for the Catholic people of this country: "In this present matter (Americanism) there is even a greater danger and more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty (freedom) according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowance be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and foundation of almost every secular State. * * * Those who avail themselves of such a way of reasoning seem to depart very seriously from the authority and teaching rights of this Apostolic See."

"These dangers," he proceeds, "viz, the confounding of license with liberty, the passion for discussing every possible subject, the assumed right to hold whatever opinions one pleases on any subject, and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before." (Con. Cath: Vol. XVI, pp. 90, 91.)

This Papal letter ended the efforts of Cardinal Gibbons in that particular form, although of course he continued with only too much success to make American politicians often think about the Roman Church in terms that were far away from the facts.

* * *

On November 6, 1908, Theodore Roosevelt wrote a letter to Mr. J. C. Martin, of Dayton, O., in which that great American said, among other things, that he did not believe

"that any considerable number of our fellow-citizens can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man" because he was a Roman Catholic. When Cardinal Gibbons was shown a copy of this letter he said: "I knew it was coming out."

Father O'Connor, in the December Magazine (Vol. XXVI, p. 375) said: "It is putting it mildly, Cardinal, to say that the resentment of Protestants of all denominations on reading this letter, was deep and widespread; and the fact that President Roosevelt had consulted you before giving it to the press intensified this feeling. A Catholic President of the United States! A subject of the Pope of Rome to be his viceroy over eighty millions of people in this great country! Our glorious Republic, "the land of the free, and the home of the brave," to be placed under the heel of the successor of such tyrants and murderers as Innocent III, Alexander VI, Julius II, Pius V and Gregory XIII!

The Lutheran Church, through its Synodical Conference, replied at some length to President Roosevelt, and he made no answer to their communication.

In March, 1909, however, Cardinal Gibbons wrote an article in the "North American Review," and in a synopsis sent out by the Associated Press he was quoted thus:

"American Catholics rejoice in our separation of Church and State, and I can conceive of no combination of circumstances likely to arise which should make a union desirable either to Church or State. We know the blessings of our present arrangement; it gives us liberty and binds together priests and people in a union better than that of Church and State."

Cardinal Gibbons, of course, when he wrote this, knew perfectly well that Pope Pius IX had in Proposition LIV of the Syllabus of Errors (1864) flatly condemned Separation of Church and State: also that Pope Leo XIII had in the Encyclical "Immortale Dei" (1885) expressly quoted this Proposition, among others, to reinforce his own condemnation of this principle as driving the Church "into an unrightful position"; also that Pope Leo, in the same Encyclical, had declared that it was "the duty of all Catholics worthy

of the name" * * * to endeavor to bring back all civil society to the pattern and form of Christianity which We have described." And this said "pattern and form" of Christianity would destroy civil and religious liberty of every kind, for each and all of our American fundamentals had been condemned in the preceding paragraphs.

Cardinal Gibbons, to the day of his death, stood for, and stood by, all the principles set forth by Pope Leo XIII and Pope Pius IX, to mention only two Popes of our own day and generation, and the former of these in two different Encyclicals expressly condemned the principles upon which our governmental system is based.

The "Americanism" of Cardinal Gibbons in respect of the Eighteenth Amendment will be considered in a future issue.

A CATHOLIC ACCUSES ARCHBISHOP HAYES

In the New York "World," March 19, 1921, the following paragraphs appeared in its report of a debate in the House of Commons the day before:

"Colonel Archer Shee's discussion touched the anti-British propaganda in the United States. He did not suppose anybody outside a lunatic asylum in England wished to attack the United States, "but there are a lot of people in the United States who are trying to persuade the American people it is true, and raging propaganda going on at this moment in the United States against this country is a very grave and serious danger."

"Here Viscountess Astor interjected: 'It is the Irish Roman Catholics,' and Colonel Shee, continued: 'Yes, it is the Irish Roman Catholics—the Roman Catholics of Irish descent—and I regret the Church to which I belong is one of the principal offenders in the United States. Led by Archbishop Hayes and the New York malignant Anglo-phobes, the Church has done a great deal of harm. It is not confined to the Church, but undoubtedly German-Irish propaganda in the United States is most iniquitous. I don't think this country as a whole realizes the virulence with which it is being waged or its malignant audacity.'"

BACK NUMBERS OF THE PROTESTANT REVIEW

(Under which name "The Converted Catholic" was published for a time.)

While they last the following back issues of this Magazine may be obtained for Ten Cents each. In ordering, friends should mention more than the number for which they remit, in case none should be left of those named.

Protestant Review, July, 1917, "The Mind of Italy in New York;" Sept., 1917, "The Peace Plan of Pope Benedict XV," "The Pope's Silence on 'Democracy'."

Protestant Review, Feb., 1918, "'Gallicanism' Among American Roman Catholics;" March, "The Celibacy of the Priesthood," by Father O'Connor; "The Servian Concordat" (pp. 88-9); April, 1918, "The Indignation of Cardinal O'Connell;" May, "Father O'Connor and the Blessed Virgin" (Letter to Cardinal McCloskey by Father O'Connor), "The Vatican the Enemy of Democracy;" July, "Concerning Scapulars;" August, "The Angelus Trick at Washington," "Public Funds for Sectarian Schools" (re the Illinois Supreme Court decision); September, "The Polish National Catholic Church" (in U. S.), Oct., "The Official Prophecy of a Federal Judge;" Nov., "A Jesuit Description of Purgatory," "Rome Threatens Great Britain" (of additional interest since the "Horrors-of-the-Rhine" propaganda meeting last month).

Protestant Review, Jan., 1919: "The United States at the Vatican" (Major Butt's visit in 1912), "Cardinal O'Connell a Benefactor Again;" Feb., "President Wilson and the Pope," "Rome Leads Rum in Rebellion;" March, "The Parochial Schools of Alien Churches;" April, "The Greek Orthodox Church," "Vatican Hostility to the President;" May, "There Is No Priest!" Poem (Elizabeth Barrett Browning), Poem by Pope Leo XIII; June, "Rome, Rebellion and Rum," "Don Quijote and Sancho in America," "God Save Ireland!" July, "The Power of the Keys," "Priests of Loreto Casa Santa on Strike;" August, "Father O'Connor and the 'Relic' of St. Ann;" Sept., "The War and the Catholic Mind."

All the foregoing are as much "alive" to-day as when they were written.

**THE DOUBLE DOCTRINE OF THE CHURCH
OF ROME**

By the Baroness Von Zedtwitz

Price 50 Cents

Why I Believe the Bible

by

REV. DAVID JAMES BURRELL, D.D.

Pastor of the Marble Collegiate Church, New York City

Price \$1.25 Net.

Free for Five New Subscribers

Roman Catholicism Analyzed

by

J. A. PHILLIPS

Missionary of the Methodist Episcopal Church
(South) in Mexico

One of the most valuable books of its kind that this magazine has ever received. The Appendix and Bibliography, occupying 97 pages, containing authentic records and sources of information of the greatest importance to all who wish to get at the facts relating to the Papal Peril. Bishop William Burt, of the Methodist Episcopal Church, one of the best-known authorities on the subject, in a characteristically worded Introduction, states facts the widespread knowledge of which is absolutely essential to the continued existence of civil and religious liberty in this land.